

How to live like a Stoic: Ten maxims

1. Some things in the world are up to us, while others are not. (§1)
2. Remove goodness and badness from the things not up to us; ascribe them only to the things that are up to us. (§31)
3. In all circumstances, keep in mind to turn in to yourself and ask what resources *you* have for dealing with these things. (§10)
4. Don't ask for things to happen as you would like them to, but wish them to happen as they actually do. (§8)
5. Keep in mind that you are an actor in a play that is just the way the producer wants it to be. Your job is to put on a splendid performance of the role you have been given. (§17)
6. Make it your habit to tell every jarring thought or impression: "You are just an appearance and in no way the real thing." Next, examine it and test it by these rules: Does it involve the things up to us, or the things not up to us? And if it involves one of the things not up to us, have the following response to hand: "Not my business." (§1)
7. Restrict aversion to the things contrary to nature that are up to us; and as for desire, give it up completely for the time being. (§2)
8. Keep in mind that what injures you is not people who are rude or aggressive but your opinion that they are injuring you. (§20)
9. Whenever you are about to start on some activity, remind yourself what the activity is like. In every undertaking, examine its antecedents and their consequences, and only then proceed to the act itself. (§4, §29)
10. Set before your eyes every day death and exile and everything else that looks terrible. (§21)

*All references are to Epictetus's *Encheiridion*

How to live like a Sceptic: Ten maxims

1. The goal of the sceptic is freedom from disturbance with respect to matters of belief, and also moderate states with respect to things that are matters of compulsion. (1.25)
2. People are disturbed [with respect to matters of belief] because of the inconsistency in things, and being doubtful which of the alternatives they should assent, they come to inquire into what is true and what is false in things. (1.12)
3. [However], for every argument another argument of equal weight is opposed. (1.12)
4. The sceptical ability is the ability to set in opposition appearances and ideas in any manner whatsoever, the result of which is that, because of the equal force of the opposed objects and arguments, final suspension of judgement is achieved. (1.8)
5. Being in this suspensive state, freedom from disturbance follows fortuitously, as a shadow follows a body. (1.29)
6. Suspension of judgement comes about through the opposition of things. We oppose appearances to appearances, or ideas to ideas, or [appearances to ideas or ideas to appearances] ... [or] things present to things past or future. (1.31, 1.33)
7. The sceptic is troubled [only] by things that are matters of compulsion. But even in these cases, whereas ordinary people are distressed by two circumstances – by the states themselves and by the belief that the circumstances [under which the states are experienced] are bad by nature – the sceptic, by rejecting the additional belief that each of these is not only bad but bad by nature, will escape with more moderate states. (1.29–30)
8. Appearance is the criterion [for action] of the sceptical approach. Attending to appearance we live undogmatically according to the rules of everyday conduct. (1.21–22)
9. The rules of everyday conduct are divided into four parts: (1.23–24)
 - the guidance given by nature, according to which we can naturally perceive and think;
 - compulsion exercised by our states, according to which hunger leads us to food and thirst to drink;
 - traditional laws and customs, according to which we accept pious living as good and improper living as bad;
 - the teaching of the crafts, according to which we are not inactive in the crafts we adopt
10. We say all these things undogmatically. (1.24)

*All references are to Sextus Empiricus's *Outlines of Pyrrhonism*

How to live like an Epicurean: Ten maxims

1. Pleasure is the goal of living blessedly. (*LM* 128)
2. Refer each of your actions to the goal of nature. (*PD* XXV)
3. The limit of the magnitude of pleasures is the removal of all feeling of pain. (*PD* III)
4. Simple flavours provide a pleasure equal to that of an extravagant lifestyle when all pain from want is removed. (*LM* 130)
5. Of desires, some are natural and some are groundless. Of the natural desires, some are necessary and some are merely natural. Of the necessary desires, some are necessary for happiness, some for freeing the body from troubles, and some for life itself. (*LM* 127; *PD* XXIX)
6. Refer every choice and avoidance to the health of the body and the freedom of the soul from disturbance, since this is the goal of a blessed life. (*LM* 128)
7. It is impossible to live pleasantly without living prudently, honourably, and justly; and it is impossible to live prudently, honourably, and justly without living pleasantly. (*LM* 132; *PD* V)
8. Of the things which wisdom provides for the blessedness of one's whole life, by far the greatest is the possession of friendship. (*PD* XXVII)
9. All good and bad consists in sense-experience. (*LM* 124)
10. Death is nothing to us. (*LM* 124; *PD* II)

**LM = Letter to Menoecus; PD = The Principal Doctrines*